poetry.

THE NATURAL AND SPIRITUAL MAN,

CLASSICAL COMPLAINTS AND SCRIPTURAL REMEDIES. (From "Thoughts in Past Years," by the Author of the Cathedral.

"Time holds up his glass, as to a youthful maiden, and shows men how evil they are."—Eurip. Hippol. 430.

Time holds to me his silent glass, Wherein myself I view,
As there from sin to sin I pass,

An image sad and true. And since that now to manhood grown I bear no goodly sign, Hath God's displeasure o'er me gone, I hasten to decline.

We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image."—2 Cor. iii. 18.

But in another glass I scan,
Hiding His heavenly rays,
The image of the Son of man,
And kindle as I gaze.

In deepest sense of my desert Thus daily let me die, If so I may but touch the skirt

Of His great charity!

"What shame or what bounds can there be to our lamentation one so dear"?"—Horace, Ode 1. xxiv. 1.

If I forget thee for awhile, Then, like some mournful strain.
Thine image seems to chide my smile,
And o'er me comes again.

O'er each still hour it comes from far, With thoughts of childish years, Reflected like a heavenly star,

In the deep fount of tears. Concerning them which are asleep, that ye sorrow not, even others which have no hope."—1 Thess. iv. 13.

That fount of tears it hidden lies Within my Saviour's breast, And I will leave thee in the skies

And that deep fount to rest. O Thou, who know'st our secret frame, And every inmost grief, In Thee I leave that long-loved name,

And find in Thee relief.

"Children cannot attain the perfection of virtue, nor the happiness attending it; we call them happy in hope."—Aristotle, Ethics, 1.1 c. 9. Still virtue labours 'mid the sky To set her citadel,

Where visitants may come from high,

And contemplation dwell.

She climbs, hill rises after hill, The sun seems to alight Ever before, but distant still

It sinks, and leaves to night. Suffer the little children to come unto Me, and forbid them not for of such is the kingdom of heaven,"—St. Mark x. 14.

The weary, weak, and leaning child, Upon a parent's breast,
Which lays, o'ercome with wanderings wild,

Its head, and is at rest:

Sole emblem such, to young or old, Of all on earth we find; Which Angels may with joy behold;-Faith's meek reposing mind.

** Religion showed her head from the regions of the sky, with horrible visage, from above threatening mortalsf."—Lucretius.

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Religion clad in storms of yore

Unveil'd her awful mien, And in dread lightnings oped the door Sad shades and shapes were there reveal'd,

n dismal vision clear, While conscious Guilt the pencil held,

And dark portending Fear.

But Abram saw his children throng,

Like stars in Heaven at night, And from their orbs of light

Came Bethlehem's Star, which with us dwells;

Since then they nearer roam, And seem to walk like sentinels, Around our heavenly home.

Tam cari capitis?"

† " Quæ caput e cœli regionibus ostendebat,
Horribili super aspectu mortalibus instans."

IGNORANCE OF GOD'S PRESENCE IN THE

SANCTUARY. (From " the Church and her Ministrations," by Bishop Mant.)

Christians, ought not certainly to be: that such ignorance does sometimes exist amongst Christians, is to be inferred. And indeed, if in any of the particube inferred from various particulars in our conduct lars, which have been enumerated, whether by only with respect to the subject. And indeed, it is also that the subject is a subject. And indeed, it is also that the subject is a subject. And indeed, it is also that the subject is a subject in the subject is a subject. And indeed, it is also that the subject is a subject in the subject in the subject is a subject in the subject is a subject in the subject in the subject is a subject in the subject in the subject in the subject in the subject is a subject in the subject in the subject in the subject is a subject in the subject in the subject is a subject in the subject in the subject in the subject in the subject is a subject in the subject with respect to frequenting the places of God's prepersevering, in our attendance in the house of God, as you are here, or by precipitately departing hence, you to manife. to manifest our sense of his presence? Or rather do are conscious of acting in a manner inconsistent with we not, some of us, only by an occasional attendance, a becoming sense of the Lord's presence in his house, others by a late attendance, others by inconsiderate let me entreat you to reflect upon it seriously, bearing

in each of these respects the conduct of some persons tion, that the faults which have been noticed arise in all our congregations, (for of those who never asfessed purpose of partaking in our religious services I do not propose to speak); but of some of those, who do so assemble themselves, the conduct is in several respects hardly consistent with a correct knowledge of ring it, as the house and peculiar dwelling-place of

For let us look at the subject somewhat in detail. Are you only an occasional attendant on the house of God: an attendant, when it suits your convenience, or your plant, or or your pleasure, or your humour, or your fancy, or your game, or your humour, or your are not well your curiosity so to be? Doubtless you are not well convinced that the Lord is in this place; that He here visits his people by his Spirit, and that He here con-

that his grace is to be procured.

attention from the matter, and diminishing the earnest- dence, his moral government, and his future retribu- try celebrate their festivals."

tion, "while their heart is far from him." fare. Certainly you need to be informed, that the science which ever follows in the train of wilfullyblessing of God is specially annexed to the blessing acquired infidelity. thus solemnly pronounced by his minister; according This, then, is the operation of the deceitful heart to the promise under the Jewish dispensation to them upon those who are willing that it should deceive them. whom the Lord had "separated to minister unto him, It enables them to apostatize from God, but not to be and to bless in the name of the Lord:" "They shall at ease in their apostasy; to reject their Saviour, and put my name," saith God, "upon the children of Israel, still not to expect salvation without him. After all and I will bless them;" a promise which is by analogy their efforts to become firm believers in unbelief, this, equally applicable to the Christian Church, and which at last, is their pitiable state—to be left, amid the has constantly supplied the rule of conduct in all ages wanings of age or of disease, at the close of life, on the of Christianity, especially in the primitive times, when verge of cternity, poor miserable doubters of the safety

There is one other case to which I must advert, as the unending torments of the eternal world. betraying an ignorance in a very large proportion of our congregations, that "the Lord is in this place;" ROMISH METHOD OF CONDUCTING MISand the rather, because it belongs to many, who are constant, and punctual, and regular, and apparently devout, in their attendance on the general service of the Church. I mean the habitual neglect, which even such persons manifest, of the Holy Communion of our the several arguments against that neglect: I must be content with noticing one, resulting from our present subject, sufficient of itself, as it should appear, to bring, by God's grace, those who are acquainted with it, and will well consider it, to a better mind. The argument, of which I speak, is "the great benefit" arising to those "who, with a true penitent heart and lively faith, receive that holy sacrament: for then," as the Church states the doctrine of Scripture, "we spiritually eat the flesh of Christ and drink his blood; then we dwell in Christ and Christ in us; then we are one with Christ and Christ with us." The sacrament of the Lord's Supper is that special ordinance of the Christian religion, whereby God is in a signal and peculiar manner present with the disciples of his Son. It is the appointed means, whereby not only we testify our communion with Christ and his Church; but Christ That such ignorance should be found amongst Himself also holds communion with us by his Spirit.

his absence, of the priest.

sence. For are we so constant, and punctual, and partial and late attendance, or by carelessness whilst behaviour, and others again by a premature or preciwith you the encouraging assurance, and the awful pitate departure, give reason to suppose, that though denunciation, of the Almighty, "Them that honour the Lord be surely in this place, yet we know it not. denunciation, of the Atingas, me I will honour; and they that despise me shall be Bear with me a little, my brethren, if I remark that lightly esteemed." I have proceeded on the supposito light themselves together in the Church for the pro-at least, from a want of due consideration of this attention to the subject, and to correct in the welldisposed, though sometimes inconsiderate Christian, the character of the place where they assemble, considered in the light wherein we have been now consislumber, he may perhaps, by the Divine blessing, be thus awakened out of his sleep, and be led to confess, in the language of the patriarch, "Surely God is in this place, and I knew it not."

SELF-DECEIVERS. (From " The Heart by Nature and by Grace," by the Rev. Hugh Smith, D.D.)

the sermon is about to be delivered, and you neglect into the belief of a lie, and the practice of sin, than it be necessary to the parting it to the heathen with no sufficient conversion into the belief of a lie, and the practice of sin, than it belief of a lie, and the practice of sin, the pra the prayers of the congregation. Surely you cannot would to receive and weigh the varied evidences of the know that it would be in the language applied to an excellent in heart or even in creed. Hundreds in a day, whole it would be in the language applied to an excellent in heart or even in creed. Scotch minister of whom it is said. "He pleased know that it is to the prayers of his people that the presence of the prayers of his people that the presence of the prayers of his people that the prayers be open and mine ears attent unto the prayer that is to repeat its flatteries and falsehoods. Now it is posmade in this place;" and it is Christ's promise to his sible, after many doubts and misgivings, at last to settle with paganism. disciples, "I say unto you that if two of you shall down into a delusion that is comparatively quiet and Even now, the Christianity resulting from such a agree on earth, as touching anything that they shall comfortable, and, at the same time, fatal and irreversystem as this wears all the guise of paganism; for, ask, it shall be done for them of my Father which is sible. It is possible to hear the reiteration of known hear a missionary of the Roman church thus speak of in heaven. For where two or three are gathered errors, until the mind becomes accustomed to entertain India: "The Hindoo pageantry is chiefly seen in the

the service, which by your irregularity you interrupt and disturb: or you would not thus render yourself guilty of rudely breaking in upon the presence of the Supreme Being, graciously listening to the peti-

believers.

But perhaps, although present at the service, you do not partake in it; or if you partake in it with your local pa do not partake in it; or it you partake in it with your bodily organs, you do not also with your heart and indeed, to cherish this persuasion, with such confidence sufficient power over these mercenary and half-pagan junction not to be conformed to the world. The bodily organs, you do not also with your near and mideed, to enerish this persuasion, with such comment of the world. The appointment.

Indeed, to enerish this persuasion, with such comment of the world. The appointment.

Indeed, to enerish this persuasion, with such comment of the world. The appointment.

Lady Basset has given the munificent donation of souls, to induce them to return to idolatry?" Nor is mind. Your body perhaps is disposed in any posture, but that which bespeaks a devout and humble suppliant, the posture of kneeling humbly on your knees ant, the posture of kneeling humbly on your knees ant, the posture of kneeling humbly on your knees ant, the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees and the posture of kneeling humbly on your knees are postured by the posture of kneeling humbly on your knees are postured by the heat feeling and posture their comfort, they must deliberately resolve to be poor; and the posture of the assertion of the above the posture of the assertion of the above the posture of the po during the prayers, and of standing up during the stifle the best feelings, and extinguish the holiest hopes says, "if at least a due proportion of them, (viz., the rich. during the prayers, and or standing up during the celebration of the praise and glory of God: your eye of their being. All this they would gladly do; but neophytes,) were real and unfeigned Christians. But A separation between the Church and the world, for the purpose of erecting four Churches in the poor of their being. All this they would gladly do; but neophytes,) were real and unfeigned Christians. But a treat a due proportion to wards the scheme for raising 20,000l for the purpose of erecting four Churches in the poor neophytes,) were real and unfeigned Christians. But a treat a due proportion to wards the scheme for raising 20,000l for the purpose of erecting four Churches in the poor neophytes,) were real and unfeigned Christians. celebration of the praise and glory of God: your eye of their being. All this they would gladly do, out is wandering about in search of diversion or amuseis wandering about in search of diversion or amusement; your tongue is silent altogether, or engaged in
idle conversation with your neighbour; but never the Bishop of Durham, on Tuesday; and the Church of St. James, the Great Apostle and Martyr, at Morpeth, by period of twenty-five years that I had familiarly control of the world is progress, an unholy, agitating absorbation or a prayer, a psalm of praise or a thanksgiving; never making open confession of versely sing progress, an unholy, agitating absorbation or a prayer, a psalm of praise or attended to the world is progress, an unholy, agitating absorbation or a prayer, a psalm of praise or attended to the world is progress, an unholy, agitating absorbation or a prayer, a psalm of praise or attended to the world is progress, which knows no stop, and allows no rest. Whoever becomes a votary of wealth gets involved in way boast the skill of teaching unbelief, surely and versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them, lived among them as their spiritual versed with them. or a thanksgiving; never making open confession of your your sins and unworthiness, or public profession of your Christian faith; never pronouncing an Amen in con-Christian faith; dever pronouncing an Amen in consequence of the minister, which has been closed for nearly two months firmation of the prayer which the minister offers in of infidelity, only that when they are so they may be your name and on your behalf: your thoughts are "tenfold more the children of" corruption than they world, a progress in personal holiness, a progress in during the extensive repairs, re-opens for public worship world, a progress in personal holiness, a progress in personal holiness in personal holiness in personal holiness in personal holiness in personal holi your name and on your behalf: your thoughts are abstracted from all concern about your soul, and fixed were before. Nominally their proselytism is complete, abstracted from all concern about your sour, and fixed on projects of worldly business or worldly pleasure.— but virtually it is never so. They do but half believe but virtually it is never so. on projects of worldly business or worldly pleasure.—

And is it possible you can know in whose presence you are more immediately appearing? even in the presence of that all-seeing God, who hath declared that they whom He seeks to worship Him, are such as they whom He seeks to worship Him, are such as they whom He seeks to worship Him, are such as they whom He seeks to worship Him, are such as they would otherwise received control of the received Christianity from conviction, and through the seeks to worship Him, are such as they whom the seeks to worship Him, are such as they whom the seeks to worship Him, are such as they would otherwise received Christianity from conviction, and through the seeks to worship Him, are such as the seeks to worship Him. they whom He seeks to worship him in spirit and in truth;" and that "vain" by the intruding thought, that the truth is with those whom they have left. The heart within them, wicked as are made by the Church of Rome, I question are reflections are very awful, they may even be an are made by the Church of Rome, I question are reflections are very awful, they may even be an are made by the Church of Rome, I question are reflections are very awful, they may even be an are made by the Church of Rome, I question are removed from those objects and engaged with new which event took place at his residence in Dorset-square, on Tuesday last. The Rectory of Trinity, St. Maryle-bone, to which Dr. Penfold was instituted in 1828, is in the gift of the Crown, the annual value being 943/. The contraction of the Rev. George Saxby Penfold, D.D., are removed from those objects and engaged with new which event took place at his residence in Dorset-square, on Tuesday last. The Rectory of Trinity, St. Maryle-bone, to which Dr. Penfold was instituted in 1828, is in the gift of the Crown, the annual value being 943/. The contraction of the Rev. George Saxby Penfold, D.D., are removed from those objects and engaged with new which event took place at his residence in Dorset-square, on Tuesday last. The Rectory of Trinity, St. Maryle-bone, to which Dr. Penfold was instituted in 1828, is in the gift of the Crown, the annual value being 943/. unto him with their mouth, and honour him with their unto him with their mouth, and honour him with their unto him with their mouth, and honour him with the affect of the Crown, the annual value being 9431,; to with the affect of the crown him with the affect of t the Rectory of Kingswinford, the Rev. Doctor was instituted in 1832. Its annual value is 900L, and the patronson, "while their heart is far from him."

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But, perhaps, your failing is of a still diffe But, pernaps, your raining is of a still different description: consisting of an abrupt and hasty departure from the Lord's house before the service has been altogether completed; you indecently leave the Church. It has wandered over "dry places, seeking duction to the metropolitan benefice, has taken an active part in parameter over "dry places, seeking duction to the metropolitan benefice, has taken an active part in parameter over "dry places, seeking duction to the metropolitan benefice, has taken an active part in parameter over "dry places, seeking duction to the metropolitan benefice, has taken an active part in parameter over "dry places, seeking duction to the metropolitan benefice, has taken an active part in parameter over "dry places, seeking duction to the metropolitan benefice, has taken an active part in parameter over "dry places, seeking duction to the metropolitan benefice, has taken an active part in parameter over "dry places, seeking duction to the metropolitan benefice, has taken an active part in parameter over "dry places, seeking duction to the metropolitan benefice, has taken an active part in parameter over "dry places, seeking duction to the metropolitan benefice, has taken an active part in parameter over "dry places, seeking over the church." But when the world gains on the Church. But when the church was thus gaining on the world, they were thus fully verified, that "they belong to a lower caste, thus fully verified, that "they belong to a lower caste, thus fully verified, that "they belong to a lower caste, the Church was thus gaining on the Church was thus gaining on the Church was together completed: you indecently leave the Church I came out!" Many "a longing, lingering look" does and, in point of knowledge and morality, are said to in the very midst of the devotions which the congre- it cast towards the object of its first faith and love; be extremely inferior." gation is offering to the throne of the heavenly grace, but it feels that between it and them sin and sceptior during the admonitions and exhortations of the cism have caused "a great" and an impassable "gulf preacher: or having waited perhaps till the conclusion to be fixed." It experiences many relentings, and of the sermon, instead of then humbling yourself on yearnings, and drawings towards the Author of salvayour knees before God to receive his minister's bless- tion; but they are all counteracted by its loss of moral ing, you hurry out of the Church with precipitation, strength-by its impotence to moral good-by the to the diminution of God's honour, and to the inter- indomitable pride of professed opinion-by the perruption of your brethren's devotions, and careless version of its feelings-by the loss of its reverential withal and thoughtless about your own spiritual wel- impressions, and by that ultimate searedness of con-

no one ventured to leave the Church till he had re- of their own doubting creed, to lie down in death ceived the benediction of the bishop, if present, or, in under the awful apprehension that it may not be annihilation; and after death to prove that it is not amid

SIONS. (From Grant's Bampton Lectures.)

the gospel, and of the worship of God, to pagan practive with exclamations: he is not pleaseff on less nay to of this is discerned in the large use of pictures and him a peculiarly pathetic sound; it seems to melt into images and amulets, and even the sale of consecrated his midriff like snow; and that preacher would be his corn, by which the converts were frequently attracted; Magnus Apollo, who would say, "O, we remark in the for the last religious instinct that lingers in the human next place." This is the interjectional idea of preachbreast is that of a superstitious trust in magical virtue, ing. Another desiderates chiefly delivery; no miniswith which, as in the fetiches of Africa, the fears of ter is a favourite unless his voice be musical, and his the savage will invest the commonest and even the attitude smack of the boards; unless he indulge in a chester; and a like sum for the building of new parochial most loathsome objects. To this feeling the Jesuit profusion of studied declamation, pointing to the four missionaries largely addressed themselves; and we winds when he names them, and laying his hand gently may see at once the extreme danger that was thereby on the heart, when he wishes to indicate that interestineurred of only supplanting one kind of idolatry by ing organ. This is the material or Anthropomorphic another. How far this result followed will be illustrated presently. But a much more vicious form of length, and likes it, either because it is an hour, or bethis principle soon exhibited itself—one which we cause it is only the half of the time. This is the amight have discredited, had it not been established rithmetical idea of preaching. One man abuses a on evidence that cannot be gainsayed; it was that sermon because he does not understand it; another which was employed, first, by Robert à Nobili, when he and his colleagues represented themselves as Euthe and his colleagues represented themselves as Euthe and his colleagues represented themselves as Euthe does not understand it; and a admires it, because he does not understand it. One ropean brahmins; adopted the manners, dress and man constantly asks ere giving his verdict, What do superstitious rites of that caste; bore the cord of digsuperstitious rites of that caste, dole the bright state of the br and proclaimed themselves to the Hindoos as having mers, or Thomson? One man likes a discourse to be emanated from their deity. Hence followed the for- as full of ideas, as a pudding of plums. Another pregery of a deed purporting to authenticate their story; fers a sermon in which the gold, or even the brass, is through the press, on their several duties, and more parthrough the press, on their several duties, and more parthrough the press, on their several duties, and more parthrough the press, on their several duties, and more parthrough the press, on their several duties, and more parthrough the press, on their several duties, and more parthrough the press, on their several duties, and more parthrough the press, on their several duties, and more parthrough the press. and at a later period that of a veda, which was exhibiand at a later period that of a veda, which the sate of the sate o cred book of the Hindoos. It is altogether shocking and to gather round it, by the force of attraction, a to think of the deceptions that were thus unscruputo think of the deceptions that were the deception that the deception that were the deception that were the deception that the dec decree of the pope to sanction the well-known rites of have it limitless, free, and unenclosed, as a moor or a Malabar, which had been condemned. Parallel and mountain. One wishes it to be gemmed with Scripcontemporaneous with these acts were the controversies respecting the adoption of the practices and lansolemn truth. Wherever such a cause exists, admonitions like the present may serve perhaps to rouse guage of the Chinese idolatries. The worship of guage of the Chinese idolatries and the corresponding of a deity which is was maintained that the same acts, though idolatrous the ant and the leviathan—from the glow-worm under in idolaters, ceased to be so in Christians; and thus, the hedge, and from that final conflagration which shall by a sophistical refinement, which involved a practical whelm the universe in billows of fire. And so on ad falsehood, the outward religious act was disjoined infinitum. from the inward, and a mere intention of the mind

age both of "body and spirit, which are his."

And, illustrating both these points, I would content elevation. In order to attain this, we must, however, Sangar, their late Curate; not so much in token of their

NOTIONS OF PREACHING. (From Gilfillan's Literary Portraits.)

adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is

by reasonings, and loose as a rope of sand. This is

The practical lesson which we would draw from the practical lesson which we would draw from

This is no caricature, as all will admit. Perhaps it was substituted, in the worship of God, for the hom- does not even include every variety of opinion that actually exists. But it is enough to show that neither of acting, effective perhaps at the moment, but fatal from heaven, could so preach as to meet all these dein the end. By the assumption of a brahminical mands. We would say, then, that he who requires The Rev. Dr. Scoresby.—At the close of the morning our policy of his Son; or you would not suffer a slight cause to interrupt your attendance, and divert you from enjoying the hist.

The Rev. Dr. Scoresby.—At the close of the morning our policy our policy of this of a minister, and the minister who attempts to service at Bradford parish Church on Sunday last, the service at Bradford parish Church on Sunday last, the missionaries were led to despise the lower this of a minister, and the missionaries were led to despise the lower this of a minister, and the missionaries were led to despise the lower this of a minister, and the missionaries were led to despise the lower this of a minister, and the missionaries were led to despise the lower this of a minister, and the missionaries were led to despise the lower this of a minister, and the missionaries were led to despise the lower this of a minister, and the missionaries were led to despise the lower this of a minister, and the missionaries were led to despise the lower this of a minister, and the missionaries were led to despise the lower this of a minister, and the missionaries were led to despise the lower this of a minister, and the minister who attempts to meet the requisition, are alike foolish. Would that lead to the morning our policy to the deceifful heart; to whom the deceifful heart; to whom the deception lead to the minister who attempts to the minister who attempts to minister, and the minister who attempts to the minister who attempts to the morning our policy to the deceifful heart; to whom the deceifful heart; to whom the deception lead to the minister who attempts to the minister

PROGRESS. (From the Church Times.)

The distinguishing feature of the age is rapidity. together in my name," evidently, as the previous sentence show the state of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them, loses sight of their true character, and finally them. But perhaps you do give attendance generally at he prayers of the congregation; you are not careful lowever to attend here. the prayers of the congregation; you are not careful however to attend before the commencement of the saint placed on a car, which is charged with have more leisure, but that we have less. The more however to attend before the commencement of the saint placed on a car, which is charged with have more leisure, but the consequence is, not the arduous toil, painful, protracted suffering; and have more leisure, but that we have less. The more have more leisure, but the consequence is, not the arduous toil, painful, protracted suffering; and have more leisure, but the to my successor, I doubt not, will be the reaping of the garlands, and flowers, and other gaudy ornaments; we have the power of doing the more we attempt.

The class of these willingly deceived is numerous, been the arduous toil, painful, protracted suffering; and have more leisure, but that we have less. The more we attempt.

We have the power of doing the more we attempt.

The class of these willingly deceived is numerous, and so the power of doing the more we attempt.

The class of these willingly deceived is numerous, and so the power of doing the more we attempt.

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The class of the saint placed on a car, which is charged with an article with the more we attempt.

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The class of the saint placed on a car, which is charged with an article with the more we attempt. by prayers of the congregation; you are not careful however to attend before the commencement of the service. Surely the garlands, and other gaudy ornaments; the congregation surrounding it all as the reward of their labour and self-denial, to rise as the reward of their labour and self-denial, to rise as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with as the reward of them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing with a state of Ansty are justing them dancing or playing them dancing or playing them dancing them dancing or playing

TORONTO, CANADA, FRIDAY, NOVEMBER 20, 1846.

manion between them. But when the world disguised itself as the Church, and professed to be the Church, then the Church lost her power, and the world more "Maningham." This new benefice is endowed with an then the Church lost her power, and the world more and more gained upon her. Man fancied that the bent shall be licensed. The stipend will be increased to world was no longer evil, that they might serve the £130 when any building shall be licensed for the perfor-One man thinks that to preach means accurately to divide a given topic, logically to illustrate it, and to observe a perfect but cold propriety through the various conserved a perfect but cold propriety through the various conserved that they were impair-worldlings ere they perceived that they were impair-worldlings ere they per ous sleps and stages of the discourse. Another ima- ing their Christian characters. Now progress is like downent of the church, is to have the patronage of the gines preaching to be the exposition of a particular to separate the Church and the world again. The first two nominations. passage of scripture bringing out from it all that is in world will soon so entirely engross the whole man, Consecration of a New Church at BIRMINGHAM. it, and nothing more. This is the textual idea of preaching. Another cares not a straw for a sermon, if it do not contain a train of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the odium theologicum. This is the polemical idea of preaching. Another likes no preaching the forms of Christianity, will be its avowed enemy, of Jerusalem. but what contains a string of appeals and queries and and will persecute it in some way or other. It may

Ecclesiastical Intelligence.

ENGLAND.

Her Majesty the Queen Dowager has transmitted a donation of 201. in aid of the local fund for the erection of an additional Church in the parish of St. Thomas, Win-

9th inst., the Bishop of Ripon announced that a gentleman, who will not permit his name to be announced, proposes to appropriate 10,000l. towards the building of a Church in Leeds, and in all probability before he has completed the parsonage and the school, and provided for the endowment, he will spend 20,000l., but he has pledged himself to the expenditure of 10,000l.

Rev. Joseph Jameson, the Rector, and the Rev. William Brandon, senior Curate. After Divine service the Bi-shop delivered a brief address to the Clergy, and appear-ed evidently to labour under the effects of illness; he expressed his inability to deliver a Charge on that impor-Visitation of the diocese in the Cathedral Church of St. Canice, Kilkenny. Here, too, owing to severe indisposition, from the effects of which his Lordship is still suf-

INDUCTION OF THE NEW VICAR OF ST. BRIDE'S.—
Tuesday afternoon the Rev. Charles Marshall, the New
Incumbent of the Vicarage of St. Bride's, Fleet St. was formally inducted. The ceremonial was conducted in the fol-lowing manner:—The Rev. Mr. Dale, the late Incumbent, guage of the Chinese idolatries. The worship of ancestors, and the appropriation of a deity which is constantly represented as conveying to the Chinese mind merely the idea of a material first cause, were mind merely the idea of a material first cause, were freely allowed and defended; and, in justification, it freely allowed and defended; and, in justifications to be constantly represented as conveying to the Chinese mind merely the idea of a material first cause, were freely allowed and defended; and, in justification, it losting to the chinese idolatries. The Rev. Mr. Dale, the late Incumbent, having briefly addressed the assembled parishoners, Mr. Cooke, the senior Churchwarden, handed the keys of the Church to Mr. Dale, who, having opened the door, led the new Incumbent by the right hand into the Church, placed the keys in his hands, and formally delivered to him corporal possession of the Church and parish of St. him corporal possession of the Church and parish of St. Bride's, with all the rights and privileges thereto belong-Mr. Dale then retired to the outside of the Church, ing. Mr. Dale then retired to the outside of the Church, and the newly invested Incumbent having closed and locked the door, the formal ceremonial of induction was concluded by Mr. Marshall tolling the bell of the Church and Vicarage. in token of his possession of the Church and Vicarage. The Rev. gentleman having concluded this duty, the parishoners were again admitted to the Church, and pro-Hence arose, as a part of the same system, a mode Noah or Isaiah, nor Paul, nor Peter, no, nor an angel ceeded to the vestry room, where refreshments were provided by the Churchwardens, and some complimentary speeches were made. THE REV. DR. SCORESBY .- At the close of the morning

joying the high and inestimable privilege of being adtions in that parish, and that the period of his ministra-tions in that parish will probably terminate in two or three months time. In making the announcement the Rev. gentleman was much affected, and he said that he out perhaps you are less deficient in frequency than earliness of attendance: you come perhaps when in earliness of attendance: you come perhaps when is serming is about to be like and to be a serming in the exercise of much earliness of attendance: you come perhaps when is about to be like and to be a serming in the exercise of much earliness of attendance: you come perhaps when it is a should expect, was profaned by important to the decision to resign his present the late Archdeacon (now Dean of Sarum) with three months time. In making the announcement the atestimonial of their respect and the said that he attendance work of self-infatuation. It costs them more of time alter with converts of a higher grade. The sacrament in which he had only come to the decision to resign his present the late Archdeacon (now Dean of Sarum) with three months time. In making the announcement the atestimonial of their respect and the said that he attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work of self-infatuation. It costs them more of time attendance work observed—"Various have been the considerations which have availed towards the production of this decision. It Presence of the Lord is e-pecially pledged. It was his promise to the Israelites, "Now mine eyes shall be open and with factories and considerable and consider anxious state of health of one claiming, and in all respects entitled to, my chief earthly regards and consideration; and, secondly, the painful experience (in effects which I will not specify) of the too great burden of this very large parish, and its various concerns, devolving on myself. To the difficulties which I have had, unhappily to encounter in pursuance of my official duties have I are sented the Rev. H. W. C. Hyde with a handsomely chased silver epergne, elegantly bound copies of D'Oyley and Mant's and Scott's Bibles, and a purse of 550%, as a testimony of their sense of the zeal and fidelity with which he has discharged the duties of Curate of the parish, during the period of 27 years.

A purse, containing 555 council. to encounter in pursuance of my official duties here, I will not further refer than merely to say, that these, actence shews, for the purpose of praying, "there am I in the midst of them". We true that the midst of them". We true that the dead that the that "the midst of them". We true that the midst of them "We true that the midst of them". We true that the midst of them "We true the midst of th visitations of God's grace accompany the preaching of this ministers; but still it is by the efficacy of prayer that his grace is to be presented as moment. The natural efforced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple, straight-forced upon me whist in pursuance of a simple and times, a subject of the coordinate of them."

The natural effect of this rapidity of movement is to increase the fect of this rapidity of movement is to increase the fect of this rapidity of shame. Accompanied with hundreds of trumpets, and doubtless there are many value of time, and doubtless there are many value of time, and doubtless the interest of the Vicarage of which and all the discordant, noisy music of the country, and doubtless the interest of the vicarage of which and the properties of the vicarage of which and the properties of the vicarage of which and the properties of the vicarage of which and the vicarage o

tions of his creatures; and of thereby drawing off their or, at least, out of the belief of his presence, his proviness, of their petitions. Nor can you be aware of the particulars of the service which you neglect: or you lit embraces those also who, impatient of the moral work hard, much harder than our fathers. We must work hard, much harder than our fathers. We must work hard, much harder than our fathers. We must work hard, much harder than our fathers. We must work hard, much harder than our fathers. particulars of the service which you neglect: or you would not incur the danger of losing God's favour and would not incur the danger of losing God's favour and forgiveness, by omitting to be present at the congression, by omitting to be present at the congression that the voke which they work and formed according to a support of the authorities already cited. Work hard, much harder than our fathers. We must presents, as in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them in hope that it may serve to keep them. "Can any one be surprised," says a Capuchin mission with the work and the hope that it may serve to keep them. "Can any one be surprised," says a Capuchin mission with the work and the hope that it may serve to keep them in hope that it may serve to keep them. "Can any one be surprised," says a Capuchin mission with the work and the hope that it may serve to keep them. "Can any one be surprised," says a Capuchin mission with the moral mission with the moral mission with the moral mission with the work and the moral mission with the moral mission withe would not incur the danger of losing God's favour and forgiveness, by omitting to be present at the congregation's confession of sin, and at the minister's authoristic declaration of pardon to all true penitents and believers.

The weight of the invitues into the persuasion that the yoke which they solves into the persuasion tha

It has been ascertained that in one district of the town

called, though falsely, practical preaching. Another wants a sermon to be a series of electrical shocks—

in the station of life in which we find ourselves, and day last. At half-past ten o'clock, the Clergy of the town wants a sermon to be a series of electrical shocks—one burst from beginning to end; the clouds returning after the rain, and no cotton so thick, and no conscience so hard as to exclude or resist the perpetual tumult. This is the clap-trap idea of preaching. Another wants flowers, whether natural and fresh from the soil, or artificial and faded, it does not matter; if he do but get flowers, and hear them rustling about his ears, in the station of life in which we find ourselves, and let our "moderation be known unto all men." We let our "moderation be known unto all men." We are "children of God, members of Christ, and inheritors of the Kingdom of Heaven." Our business is to preserve our title to our inheritance, and having that which is of more value than all the world, not lightly to part with it, in exchange for the nothings of wealth out get flowers, and hear them rustling about his ears, and let us make our progress too, "forgetting in the station of life in which we find ourselves, and and neighbourhood (in number about 50), the committee and neighbourhood (in number and neighbourhood (in numbe in the breeze of brilliant declamation, he is quite sat- gress, and let us make our progress too, "forgetting Isaiah. The service in the afternoon commenced at three And the first thing to be noted is the principle of lull bim into dreamy repose. This is the florid, or those things which are before," let us "press towards the beattern by an adaptation of Conjudicion of the beattern by an adaptation of Conjudicion of the lettern by an adaptation of the le And the first thing to be noted is the principle of lull bim into dreamy repose. This is the florid, or those things which are before, let us "press towards part of the lith verse: "If any man speak, let him speak alluring the minds of the heathen by an adaptation of Corinthian idea of preaching. Another is content the mark, for the prize of the high calling of God in as the oracles of God; if any man minister, let him do it, in the neighbourhood being present. The collections amounted to £240 19s. 10d.; that in the morning amounting to £200 7s. 2d., and that in the afternoon to £40 12. 8d. These collections include a donation of £10 from the Lord Bishop (his Lordship's second subscription), and a donation of £10 from William Eaton Mously, Esq.,

an additional Church in the parish of St. Thomas, Winchester; and a like sum for the building of new parochial schools in that city.

Munificent Donation.—At the annual meeting of the Ripon Diocesan Church Building Society, held on the 9th inst., the Bishon of Ripon appropried that a gentle. beautiful country, forms a splendid addition to the land-scape. The foundation stone was laid by the Bishop of scape. The foundation stone was laid by the Diship of Lichfield, on the 27th of September, 1844. Mr. Shellard, of Manchester, was the architect. The Church, which is built in the early English style of architecture, consists of a nave with aisles, chancel, engaged tower, with brooch spire at the west end of the north aisle, and vestry. The length of the nave is 66 feet 7 inches by 50 feet 8 inches: On Tuesday week the Lord Bishop of Ossory, Ferns, the chancel is 16 feet by 20 feet. The height of the tower and spire is 121 feet. The western front presents an imposing appearance, and forms the chief entrance, which is by means of a spacious corridor, over which is a handsome areade, surmounted by a multifoil window in the gable of the nave. The tower consists of three stages, the upper one of which is adorned with couplet windows on each face with moulded capitals, and arches with moulded pillars at the external angles of the tower. spire has three tiers of lourre lights, and at the base there are handsome pinnacles. The aisles are decorated with couplet, lancets, and pedimental buttresses, after the example of those in Salisbury Cathedral. The eastern windows are filled with painted glass, executed in London The aisles are separated from the nave by two rows of clustered pillars, with moulded capitals, bands, and bases, supporting moulded arches, from the sprandels of which rise the main timbers of the roof. The church is seated or a thousand persons, and one half of the sittings are to be free, which will prove a great boon to the rapidly in-creasing population of the district. The fund for building the church was raised partly by graots from her Majesty s the church was raised partly by grants from her Majesty s Commissioners for Building Churches, the Incorporated Society for Building Churches, the Derby Diocesan So-ciety, and the Derby Co-operative Society. The follow-ing were the donations:—Incorporated Society, £500; her Majesty's Commissioners for Building Churches, £1,000; Diocesan Society, £1,000; Derby Co-operative

Society, £24. The painted windows of the church were presented by John Wood, jun., Esq., Glossop. The Rev. John Teague, formerly a Curate at the Parish Church, Sheffield, is the Incumbent. The Bishop of Gloucester consecrated a new Church at Bussage in the parish of Bisley Gloucestershire, on

CHURCH BUILDING IN LIVERPOOL.—We have extreme

satisfaction in being enabled to state that the sum of 10,000l. has been subscribed for providing free parish Churches for our overgrown population, particularly for our poorer brethren, in furtherance of the laudable project originated by the Bishop and Rectors.—Liverpool A large number of the Clergy of the Archdeaconry of

The inhabitants of St. Giles's, Camberwell, have pre-

their respect for him previous to his ceasing to be minister in that parish. Mr. Galton immediately gave 105l. to the Chaplain's fund of the Warneford Hospital, Leam-

inhabitants of Leamington who were anxious to testify

Surely then you cannot be well aware of the service, which by your irregularity you interrupt and disturb; constrained and the deputation waited on the following is a copy of the inscription on a beautiful practice and to the glory of our revered Church!"

Our ancestors were content to ton hard, and the deputation waited on the following is a copy of the inscription on a beautiful practice and to the glory of our revered Church!"

The following is a copy of the inscription on a beautiful practice and to the course of a linear practice and the c